

# CHRISTS LOVE, AND SAINTS SA- CRIFICE.

Preached in a Sermon at St. Pauls  
Crosse, on the 23. of August,  
1635.

BY  
JAMES CONYERS, M<sup>r</sup>. of Arts  
of Sydney-Sussex in Cambridge, and  
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CANTIC. 2. 12.

*My wel-beloved is unto me as a bundle of Myrrhe, hee  
shall lye betweene my breasts.*

---

Ambros. in 118. Psal.

*Velle Christi commune in omnes est; mundari, fidei est  
credentis in Christum.*

---

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1635.

CHRIST

LOVE AND

GRACE

JAMES COYNE, M. of Arts

of the Faculty in Cambridge, and

of the University of Cambridge

Master



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1752

TO  
THE RIGHT  
WORSHIPFULL

Sir ROGER NORTH, of

*Milden Hall, in SUFFOLKE;*

His truely Religious Lady,

THOMASIN NORTH;

Their much honoured Off-spring,

HENRY NORTH, Esquire,

*with his vertuous Spouse,*

M<sup>rs</sup>. SARAH NORTH;

And { Mr. DUDLY NORTH,  
      { M<sup>rs</sup>. MARY NORTH:

*Collation of Grace and  
Glory.*



*Orthies,* your gracious and im-  
merited Favours, not onely  
intended, but also extended to-  
wards me (the meanest of a  
thousand) exact at my hands a more ex-  
act Demonstration of gratitude; than at  
this present to present you with a Sermon;

*The Epistle Dedicatorie.*

*Alia.*

*Nobilitas sola est  
alique vinca ver-  
tus.*

but having no better *Present* to offer, daign  
it I pray you, your candid aspect, and accept  
it, as *Artaxerxes* did the water at *Synataes*  
hands, and expande yours for patronage;  
under which, as the *Dove* in *Noahs Arke*,  
shall be its best repose and shelter. The  
lines I tender you are a *Monument* of my  
sincere and loving affection, in themselves  
mostly lines of *Loue*, not carnall but spi-  
rituall, being richly in-layd with the loue  
of *Christ*, that loue out-layd by effusion  
of his most pretious *Blood*, together with  
the true felicity and incomparable dignity  
of *Christians*, wherewith your pious soules  
have beene daily more and more inamou-  
red, and your persons more honoured, than  
with any *Indian Treasure*, or the *Worlds*  
umbratilous Honour; which *Worke*  
wheresoever it is wrought, there is e-  
minently, *Digitus Dei*, the finger of God,  
which finger as did that *Starre* the *Magi*,  
guide you to the *Starre* of *Iacob*, whose  
loue as a Banner ever over-spread you,  
and the blessings of whose hands com-  
passe you on every side, that yee may  
be able with all *Saints* to comprehend  
what



*The Epistle Dedicatorie.*

what is the *breadth*, and *length*, and *depth*,  
and *height*, and to know the love of *Christ*,  
which passeth knowledge, and that yee  
may be filled with all fulnesse of God, to  
the praise of his Glory.

Ephes. 3. 17, 18

*Yours, and the Churches most  
humble Servant,*

**JAMES CONYERS.**

*A 3*

*To*



## To the Reader.



**C**hristian Reader, as these lines are writ, so reade, in love; and then thou canst not carpe, but cover, if therein had escaped even a spectable Error. But to put thee out of doubt, I will be bold to warrant thee two things; first, herein is nothing contrary to good Manners, neither in the second place opposite to orthodox Theologie, therefore lend them thy looke, and happily thou wilt like them, and the rather if these contents, Christ his Love, his Blood, the price of thy Redemption, or thy owne blessed promotion like thee. In hope of one and all to thee and me, with all that love unfainedly, I rest thine in him that lives for ever, and ever loves his.

J. C.



# CHRISTS LOVE AND SAINTS SACRIFICE.

Apoc. cap. i. vers. 5, 6.

*Vnto him that loved us, and washed us from our sinnes  
in his blood, And made us Kings and Priests vnto  
God even his Father, to him be glory and Dominion  
for evermore, Amen.*



Ere that *Quere* put to  
mee which once was to  
*Budeus*, by *Francis* the  
first; viz. if all the vo-  
lumes in the world were  
doomed to the fire, what  
one would he saue? as his  
resolue was, *Plutarchs*  
Works; by reason, they  
had the impression of all  
Sciences: Mine, should be, *Epistolam. Creatoris ad*  
*Creaturas*, the *Epistle* of the Creator to the Crea-  
ture, viz. the sacred Scripture: And therein this

*Text*

*In vita Budei  
idem narratur de  
Theodoro Geza.  
Sphynx Philos.  
c. 25.*

*Greg. Ep. ad  
Furiam.*

Luthe. in 2. ad  
galat.

John 1. 20.

Analysis.

Expiatory Sa-  
crifice.

Christs Humi-  
liation.

Our Exaltati-  
on.

Text, a richer *Mine* than golden *Peru* affords, the *Magazine* of all true treasure, *Christ* a *jemme* of *invaluable* price, his love better than *wine*; his blood, one drop whereof more worth than the whole world; two *Evangelicall* and *Angelicall* *Sacrifices*, the one *expiatorie* for sin, made by *Christ* on the *Altar* of the *Crosse*, who loved us, and washed us in his blood, and made us *Kings* and *Priests* unto our *God*: The other *gratulatorie* to *Christ*, presented by the *beloved Disciple*, for that act of meere grace: To him be glory and dominion for evermore, *Amen*.

In the former sacrifice, are offered two parts.

1 The *Motive* thereto.

2 The *Manifestation* thereof.

The *Motive*, is love, wherein, to shun a denial discourse, I shall confine to these limits:

1 The *in*, that *Christ* loved us.

2 The *sin*, the impulsive cause to love us.

3 The *us*, how he loved us.

4 The *quos*, whom, he loved us.

Unto him that loved us.

The *Manifestation* of this love, appears two wayes. 1. In *Christs* owne *Humiliation*, (*viz.*) he washed us from our sinnes in his Blood; where are in-laid these 3. particulars:

1 The *Act*; he washed.

2 The *Object*, us from our sinnes.

3 The *Organon*, wherewith; his owne blood.

2. In our *Exaltation*, in these words; and made us *Kings* and *Priests* to *God* his *Father*, &c. whereout springs two branches of honour:

The

The first, is *Regall*, hee hath crowned us *Kings*:

The second, is *sacerdoticall*; hee hath consecrated us *Priests*, unto God, even his Father.

In the latter sacrifice, which is *Eucharisticall*, observe, first, the matter expressed, *Glory and Dominion*: secondly, the *Majestie*, to whom it is presented; viz. the *Prince of the Kings of the Earth*: Thirdly, the manner, pressed two waies: First, in regard of *circumstance of time*, beyond all time, for evermore: Secondly, in regard of the *Sacrificer*, with a good heart, and a very good heart, couched in this word *Amen*; Vnto him that loved us, &c. Thus have I taken the *Text* afunder, and now I must take the *parts* in their order, and because they are many, I must but touch, as the *Bee* the flower, and flie away. The first that *Method* manuducts me to, is the *in*, that our *Mercy-Master Christ Iesus* loved us: this is true, *ἡ ἀλήθεια καὶ τὸ ἔργον*, in word and deed, a *Truth*, *Tanquam radio solis scripta*, as ingraven with the *Sunne-beame*; behold the manner of the writing: The wretched *Iewes* play'd the *Scribes*; the pens they used, were *thornes*, and *speares*, and *nayles*; the *inke*, was *purest blood*; the *Volume* wherein they writ (and that on both sides) was the *body* of all *Divinity*; the *capitall letters*, deepe and wide *wounds*; the *testimonies*, *men* and *Angels*; the *Scale* set to it, was *Christs consummatum est*, it is finished: whereon, as an impregnable *Arch-jewell*, I build my faith, and am perswaded; That neither death, nor life, nor *Angels*, nor *principalities*,

Eucharisticall  
Sacrifice.

in.

Tertul.

Brond. in loc.

Rom. 8. 38, 39

dim.

ties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of Christ Iesus, who loved us. And thus much, or rather, thus little, on this first point, viz. the *in*, that Christ loved us; and so we proceed to the second, *dim*, why he loved us. The *Ethnick*s feigne, their Gods and Goddeses for some lovely good, loved certaine Trees; Iupiter, the Oke, for durance; Neptune, the Cedar, for stature; Apollo, the Laurell, for greenesse; Venus, the Poplar, for whitenesse; Pallas, the Vine, for fruitfulness: but what should move the God of all gods, to love us, wildings in this fooles Paradise; Trees indeed; but such as St. Iude mentions, *σινὲς ἀσυνώματοι, ὄλεθροι, δις ἀποθνήσκοντες*; corrupt, fruitlesse, twice dead, and plucked up by the rootes. St. Bernard resolves it in three words, *Amat quia amat*, hee loves because he loves; the root of love to us, lyeth in himselfe, and by his communicative goodnesse the fruit is ours.

Zach. 4. 7.

Hence then exclude wee all *boasting* in our selves, and conclude, sith Christ hath loved us, and hereby is made to us *wisdome* in the head-faculty of our soules, *righteousnesse* in the workes of our hands, *sanctification* in our hearts, *redemption* in all parts; it was of grace, and grace be to it: and thus from the *dim*, why he loved us, passe we to the *no*, how he loved us.

no

Whereon while I muse, I am rapt with amazement; for suppose the Heavens as a scrowle of Parchment; the Vaste Ocean, Inke; Creatures celestiall

cælestiall and subcælestiall *Pen-men*; all were  
unable to unfold this *mi.*, how he loved *us*: The  
reason is, his love as himselfe is infinite; which no  
finite creature is able fully to comprehend; yet  
in a modell we may conceive it is much: so founds  
that *Trumpet of grace*, as if he loved, & overloved:  
*Propter nimium charitatem*, so it is rendred in the  
vulgar. Our stupendious *Divine*, hee speaks  
for order firste *grave Cyprian* sayes, *Immerito di-*  
*lexit*, he loved us in mercy, without merit. *St.*  
*Bernard* thus, he loved us, *Dulciter*, sweetly, he  
assumed our nature, *sapienter*, wisely; he severed  
sinne and nature; *fortiter*, strongly: Much wa-  
ters could not quench love, though never so  
bitter or so abundant; nay the more waters, the  
more love.

*Magnes Amoris Amor.*

His love should be the magnet of ours: But oh  
how are we drawn aside! if we love him, it is but  
a little, too little, or little or nothing at all, as  
we should. Will you reade the reason; *mag. vir*  
*hæret. 1880* *adversus* *in ipis*, *trull* *i* *qui* *de* *hæret. adversus*  
*adversus*; Since the love of Gold grew so hot, the  
love of *Christ* hath growne cold: Since *Prince*  
*Mammon* hath triumphed, the *Prince* of our *Sal-*  
*vation* hath been underprized. Shall this worlds  
goods, which in respect of *Christ*, are meere *crubba*,  
rubbish; or the god of this world, which onely  
loves us, as the Wolfe the Lambe to devoure, have  
so strong a hand over us, to draw our hearts  
from the love of our *Saviour*? *Abfit*, God for-  
bid: Yet for feare of the worst, open thy eare to

Ephes. 2. 4.

1 Iohn 4. 19.

In Cantic.

1<sup>st</sup> Id. Petrus. Ep.  
209.



Mat. 10. 37.

1 Cor. 16. 22.

Rom. 8. 28.

Quidnam spe-  
rimus amantes.Probatio amoris  
est exhibitio ope-  
ris.

*Wisdomes voyce; He that loveth not Christ, plus quam se, suos, sua, more than himselfe, his friends, his meanes, is not worthy of him. If this should not win our love, hearken to S. Pauls thunder, If any man love not the Lord Iesus Christ, let him bee Anathema: or, if the voyce of consolation may worke on our hearts, know, all things worke together for the best unto them that love God: Quae videtur? Armies of Angels, as for Elishaes protection; Sunne, Moone, and Starres, as for Duke Josuah and Deboraes conquest; dumbe creatures, for instruction and preservation, Gods rod for caution, his rigide staffe for reverence; sicknesse as in Ezechias, even sinnes (by accident meerely) as in the Publican, for humiliation and salvation: these, as so many matches, may give fire to our chill affections, to inzeale and inflame them with the Love of Christ: but to prove it, is all in all; the touch-stone hereof is love to God: materiaall Temple, in sincerity to behold the faire beauty of the Lord; and to visit his holy Temple, therein to hold up pure hands and hearts for the peace of Sion, and to uphold it prece & pretio, with our prayers, and with our purses, in opposition to the old Massilians, who to the number of their impieties adde contemptum templorum, the disgrace of Cathedrals; as also to crowne our soules with blessings, for they shall prosper that love it: And let not our love onely rest here, but reach to the mysticall Temple, viz. Christs poore members; hereby we shall neither want Christs commemoration, nor remunerati-*

on:



on: For what if the great Keeper of his Saints here, and the Grand-Iudge of all at Doomes-day, shall conceale Abels martyrdome, Noah his saving a remnant from the Deluge, Abrahams invincible Faith; Peters, Pauls, Iohns sufferings; yet of the acts of charity, he will make a rehearfall Sermon. I was an hungred, and ye gave me meat; I thirsted, and ye gave me drinke; I was a stranger, and ye lodged me; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; and therefore I will remunerate your bowels of mercie, with, Come yee blessed of my Father, &c. Come

Mat. 25. 35.

ad { Come your Savior, that dearly bought you, meos, to my Saints and Angels your fellow servants, mea, to all that is mine, joyes, &c.

Venite benedicti.

Honours interminable to all dimensions, blessed of my Father, before you were borne, and blessed that ever yee were borne: inherit by my grace, not your merit, no lesse than a Kingdome, no other than a heavenly Kingdome, prepared for you before all time, purchased for you in the fulnesse of time, and shall bee yours in possession when there shall be no more time. Thus in a short compasse of time, I come unto the last stage, viz. Quos whom Christ loved.

[Vs] Vnto him that loved us.

Divine History perpetuates the memorable affection of Ionathan to David, how his soule was knit

knit

1 Sam. 18.

Val. Max. l. 4.  
cap. 8.

Rom. 5.

Adm. 18.

Aristot.

Aristot.

Eph. 1.

Ioh. 1. 19.

Isa. 59. 2.

Iohn 15. 13

Herodot.

Luke. 6. 35.

knit unto his soule, And hee loved him as his owne soule; thereto was no little inducement; for David was Iquathans Fathers beloved sonne, his owne faithfull friend; a wise and valiant Captaine, and all Israel loved him. Humane story survives of *Clautilla*; when her life went from her, *Plautius* at the instant became her second for a buriall; in memoriall wherof was erected a Monument at *Tarentum*, called, *TON DIAOTNEN*, the *Lovers Monument*. These wee must know were deare and neere, *ati espoused paire*: but for Christ to set his love on us, every way unworthy to be beloved, 1. weake, 2. godlesse, 3. sinners, 4. enemies, yea traytors to him and our owne soules; though once *espoused by a Ring of Love*, in-laid with the *pearles* of his spirit, yet by reason of spirituall adultery, divorced; and for all this, to love us; this is much, *Greater love than this hath no man*, than to lay downe his life for his friend; yet (under correction) *tu majorem habuisti charitatem Domine; dilexisti non existentes, imo resistentes*; greater, sweet Saviour, was thy love, thou lovedst us when wee were nothing; yea worse than nothing; sworne enemies to thy life. In meditation whereof that inscription upon *Senacheribs Tombe*, I may apply to Christ, and the *Christians use*; *et tu qui non existentes, imo resistentes*; who so ever thou art, make Christ thy spectacle, learne of him to love thine enemies: this is *ophant*, that spirituall wisdom which adopts thee Gods child: hereto *En. 18.* *natures infinite workes*, all being *of one blood*: now never  
man

man hated his owne flesh; this is the Royall command, I say to you, *Love your enemies*: and *Christ* himselfe herein is, *exemplum sine exemplo*, a matchlesse mirrour of benevolence and beneficence towards his *enemies*, in that he loved us. It is storyed of *Alexander the Monarch*, that he would have no man draw his *Picture*, save *Apelles*, or engrave it, save *Lysippus*; the best *Artists*, both for theorie and practice. No *Artist* in *Christendome* can draw the most high *God*; better to the life; than in the *lines* of his owne life to blaze the true orientall colours of love towards his *enemies*, after the example of the ingraven forme of his *person*; that loved us; which words ere I depart from, me thinks echoes so sweetly in the *care* of my *soule*, and in thine (except deafenesse or deadnesse, have made a forcible entrie) that *Miriams* Timbrels, *Asaphs* Trumpet, *Dauids* Anthemes, *Salomons* Epithalamions, sound nothing so sweetly; the ground is sound; for if when we were *enemies*, we were reconciled to *God* by the death of his *Sonne*, much more being reconciled, we shall be saved by his *life*: which brings me to the second general part, the *life* of his love, in ample manifestation.

*He washed us in his blood from our finnes.*

Hee? *Christ* the *Sonne* of the living *God*, Lord of *Men* and *Angels*, majesty in excelsis in the highest, to become humility, in profundis, in the lowest! did this become him? was not this a servile act, viz. to wash us, a staine to his honourable person?

Act. 17. 26.

Mat. 5. 44

*Edicte venit, ut  
quis se prater  
Apelle pingeret,  
aut alius Lysippo  
Horat. Epist. 2.*

Rom. 5. 10

2 General  
part of the 1  
Sacrifice,

Quest.

To

Resp.

Gen. 25. 23.

Iohn 13. 8.

Russ. in Symb.

Ioh. 13. 14, 15

De Ablutione  
pedum.Aquin. in Cor.  
2. 11.

To put this *Question* out of doubt, or the doubt out of *question*, no whit: for herein first was the *complement* of that *Prophecie* in a good sense, *The elder shall serve the younger*. Further, it was of such absolute necessity, that *Peters* case being ours, except he had washed us, we had had no part with him. But to cleere the *scruple*, it is illustrated thus; A *Peere* of the *Realme* beholding a *poore child* wel-nigh choaked in the mud, and to save him, if some slime should adhere to him, it were no dishonour, rather an honour, to doe so good a dayes worke, as to save a soule: *semblable* that true *Noble-Man*, *Christ Iesus*, beholding with the eye of grace our silly soule plunged in the puddle of sinne, albeit our slimy sinnes stucke to him, to plucke us out and save us, it did not impaire his honour, yea rather set it off with a fairer lustre. And by this as he reades us a *Lecture* of *humility*. If I then your *Lord* and *Master*, have washed your feet, ye ought also to wash one anothers feet; for I have given you an *example* that ye should doe, even as I have done: How may this be? Saint *Cyprian* is our *Schoole-master*, *Quoties igitur, &c.* as often, as we perswade those which are under spirituall *Pharaohs* slavery, to get them out of *Egypt*; mourne; with those that mourne; burne with those that are offended; are infirme, with those that are infirme: that is, as *Aquinas* interprets, for him that is infirme in the *Faith*, *Dolemus in cordibus nostris sicut de nobis*, lament for them as for our selves; so often

ten wash we the feet of our Brethren. And when this thy Saviours humility comes fresh into thy memory, that he whose Throne is Mount-heaven, footstool the Earth, whom all the inhabitants of the Earth, and all the Angels of Heaven must worship; that he would stoop to wash thee: Stoope Gallant and learne of him to be lowly, so to be, it is a good argument thou art well loaden with grace; for as branches of Trees, and eares of Corne, the better they are loaden, stoop neerer the earth; and the best refined Gold, goes downe in the ballance: so the more fruitfull and precious a Soule is, the more it lowers it selfe, and the higher in Gods eye it shall bee exalted.

*Quo sanctior  
hoc humilior  
Ambros.*

And thus from Christs Aſ, we descend to the Object, what hee washed, and from what; Vs from our finnes.

*Obiectum.*

Which words argue, 1 sinnes condition, it is pollution; so Zacharias brands it, uncleanness; therefore Ezekiel compares it to scum, 22. 18. Hosea to a rising depraſie; S. Iude, to a spot; S. Ambrose to a blacke cloud: Vna nubecula peccatricis totam fere obscuravit Ecclesiam. Res est fœtida, saith Origen, a spawn of an uncleane spirit; which unlesse washed away in the laver of Christs purifying blood, and a flood of cordiall repentance, will in fine associate with a Cage of uncleane Birds. Therefore minde we Apostolical counsell; touch not, taste not, handle not; for as Syracides speakes, hee that washeth himselfe because of a dead body, and toucheth it

13. 1.  
*Atramentum  
Eva. Amb. 26.*

*Ep. ad vng. lap-  
sam.*

*Ecclef. 34. 26.*

*Amb. de fug.  
seculi c. 4.*

*Ma. 1. 6.*

*Amb. apol. Da-  
niel. Antequam  
noscamur macu-  
lamur.*

*Object.*

*Respo.*

*Amb. non solum  
docentes sed er-  
rantes instruunt*

*Object.*

again, what avails his washing? And as his washing proves sinne its *nature*, so it unmaskes all the *sinnes* of *men*, that albeit in their *originall* they were like to the house of *Jacob*; wherein no *image* of *impiety*, no *spot* of *pollution*, but all as cleere as *Chrystall*; yet since the *prevarication* all as *Labans Lambes* are speckled and spotted, *A capite ad calcem*, from top to toe.

Let *Abraham*, the father of the *faithfull*; *Aaron*, on whose *bonnet* was holinesse to the *Lord*; *David*, the *Lords Darling*; *Iob*, whose crowne is *Iustice*; *Paul*, that vessell of *mercy*; *Peter* the mouth of the *Apostles*; those devout *Women*, that were *Apostola Apostolicis*, even *Mary-Iesus*, the mir-  
rour of the *Saints*, speake freely; and they will unanimously confesse to their own shame, they were great *sinners*; yet to the praise of *Gods grace*, his *Sonne* washed them from their *sinnes*.

But in thus saying, they may say to me as the widdow of *Sarepta* to *Elias*, *Am I come to bring their sinnes to remembrance?*

I have no delight to rake in dead mens *graves*, or set their *frailties* on the *Stage*, but so farre to confirme from them this *truth*; in many things we sinne all, and that if we fall as they did, wee may beare our selves upon the *wings* of *mercy*, to obtaine as they have; or make their *faults*, as marks at *Sea*, to steere our course wisely, lest wee runne on these *Rockes*, and so sinke *Barke* and *Goods*.

But here may be obruded a *Dilemma*: if *Christs Spouse* be all faire, then there is no *spot*;  
so



so needes no washing; if any spot, how is she all faire, as Salomon speakes; withall is not this derogatorie from *Christs* plenary satisfaction?

For resolution of the former part, wee are to consider the spouse, the body of *saints*; first, in regard of imputative holinesse, thus spotlesse, and more orient than the *sunne*: Secondly, in their inherent holinesse; thus as the *Moone*, part blacke, part bright: And for the latter part of the *Argument*, grant the *Churches* pollution, it imperfects not *Christs* lotion; to instance: He that comes forth of the *Bathe*, is cleane washed; but trampling slime earth, the soles of his feet contract some sully: yet therein for his defilement the *Bathe* is unblameable: after the same manner we cleansed in that beatifying fountaine of *Christs* blood open for *Judah* and *Ierusalem* to wash in for sinne and uncleannesse; may not if the feet of our soules; viz. our affections, walking on this sinfull soyle, licke up some defiling dust, that we stand afterwards need of washing, impute to this holy *Bathe* any imperfection; and hereupon is it according to our Saviours saying, *He that is washed, needeth not save to wash his feet.*

Avaunt then vaine *Catharist*, that vaunts thy selfe cleare of all tincture of sinne: *Elisba* was of another minde, witnesse his words, *what is man that he should bee cleane?* and he that is borne of a woman, that he should be just? behold hee found no steadfastnesse in his *Saints*; Yea the Heavens are uncleane in his sight; how much more is man abominable

Cant. 4 7.

Resp.

*Ecclesia nigra  
quia ex peccato-  
ribus, decora ex  
fidei Sacramento  
Ambros.*

Zach. 13. 1.

Iohn 13. 10.]

Confess.

Iob 15. 14, 15,  
16.

*hominable and filthy which drinketh iniquitie like water.*

*Theod. Histor.*

*1 Cor. 7. 1.*

*Apoc. 21. 27.*

*Amb: quod de-  
fendi non potest,  
alibi potest.*

*1 Ioh. 1. 7.*

Therefore to that selfe-beseeming pure generation, I say no more, but as the *Emperour* said to that *Arch-Puritan*, *Acesius*, *καί ποτε τις ἐξ ὑμῶν ἐν δεξιᾷ ἀνέστη*, set thou the *Ladder*, and goe alone to *Heaven*; but for my own part, with the *Leper* I confesse I am uncleane, and with the *ming*s of devotion, faith and prayer, hie me to the *mercy-seat*; and in the *Publicans* posture, crie, *Lord be mercifull to me a sinner*: and to conclude this with that *Exhortation* of the *Apostle*, *Clenſe your ſelves from all filthineſſe of the fleſh and the ſpirit*; not from the great *Beames*, but the least *Adotes*; not that the *World* may ſee on the outside, but that thou knowſt in the inside, even all filthineſſe of the flesh and spirit, for into the new *Ierusalem* enters no uncleane thing.

But you will say unto me, wherewithall may we be made cleane?

To which I answer: First, *flumine*, by Eye-water teares, for sinnes distilled thorow the lymbecke of a contrite *Soule*, which doe not only wash, but as a *sponge*, wipe out. Secondly, *flamine*, with the *Holy Ghost*; which, as fire, scoures of rust-eating, sinnes from the face of the *soule*; and for this shall every one pray with the *Church*, *Come Holy Ghost*. Thirdly, *sanguine*, by blood; not mysticall, as the blood of *Martyrs*; nor typicall, as was the blood of *Goats*, but the naturall and most precious blood of *Christ*, which clenſeth from all sinne; and this is that where-  
with



with he washed us; the third branch of the second generall part, viz. the *Organon*, of our purification.

*Organon.*

*And washed us in his Blood.*

In washing us with his *Blood*, his love, life, blood, is shed abroad in our hearts, that it was not cold, but warme as *blood*, nor drye, for with his blood he washed us; nor little, it was not gutta, sed unda; not a drop, but a flood wherewith he washed us: This was prophesied by good old *Jacob*, of *Christ*, under the name of *Judah*, hee should wash his garment in *Wine*, and his Cloake in the *blood* of the *Grape*: what other meaning, but that *Christ's Body*, the vestment of his soule, should be all over bloody? This was prefigured by the red *Cow*, whose blood was to be sprinkled seven times before the *Tabernacle*; so our Saviours seven times effused upon the *Tabernacle* of his *Body*; First, In his *Circumcision*: Secondly, in *Pilates* Hall, stript and whipt till blood came: Thirdly, in the *Garden* sweat teares of blood: Fourthly, in his spineall coronation: Fifthly, in his crucifixion: Sixthly, in piercing his hands and feet with nayles: and Seventhly, at the last, to be sure to take away life, the *Souldier* thrust a *Speare* into the filme of his heart, whence streamed water and blood in abundance; whereupon the *Element* trembled, *Rockes* rent asunder, the *Heavens* covered the face of the *Earth* with darkenesse, as with a sable *Canopie*, to vaile his bloody nakednesse.

*Gen. 49 11.*

*Numb. 19.*

*Columb. derv.  
Anat. l. 7.*

It is noted to be the innative vertue of blood

in its kinde; 1. To *mollifie*: 2. To *purifie*:  
3. To *preserve alive*: 4. To *revive the dead*.

1.

For the first, So it is storyed of the *Goat*, that albeit the *Adamant* in its owne nature bee inflexible and infrangible, yet steeped in *Goats blood*, it becomes pliable and tender: But more efficacious is the impreciable vertue of *Christs Blood*, that being sprinkled on the *hearts*, by the hand of *Faith*, it intenders it though harder than the hardest *Adamant*: This rent *Rockes*, and made *stones* relent; this wrought one of the *Theeves* on the *Crosse*, as soft as *waxe*, to receive the gracious impression of the *Spirit*, to beleieve in a crucified *Christ*, and in the merit of that his *Blood*, bubbling before his eyes, to be with him in *Paradise*.

2.

Lib. 7. c. 33.

*Blood* purifies spots, and purges over-spreading maladies; therefore the *Persian Magi* (as *Nicephorus* relates) counselled *Constantine* the great, being smitten with a loathsome *Leprosie*, for his cure, to bathe himselfe in the *blood* of *Innocents* (it savours *Jesuiticall* advise) let the credit of the *Story* stand, *ad placitum*; but this is *worthie* of all accep-  
tation, that *Christs innocent Blood* expiates our guilt, and heales all manner of spirituall *Leprosie*.

Ioh. 1. 1.

3.

Παισφαγματα

*Blood* preserves alive; therefore *Physicians* prescribe the *blood* of a *Dove*, a soveraigne against diseases in the *eye* and the *braine*. *Galen* gives it against the bruises, called *Hyposphigmata*, which presents every thing to the eye, red. And *Iul. Alex.*

*Alex.* commends it dropped on the corners of the *braine*, called, *Pia & Dura Mater*, in the wounds of the *head*, to helpe to hold in life: So pretious was the *blood* of *Christ*, a harmelesse *Dove* that dropped on our *eyes*, whereas before all we could see were *imbrued*, *goare blood*, by reason of our bloody *sinnes*; now wee behold as in a *Glasse*, salvation before our *eyes*: And whereas in our head (*Adam*) we had received a deadly wound; by a *Balme*, made of this *Blood*, and laid to it, we are alive unto *God*.

*Blood* hath revived the *dead*; As the *Story* of the *Pelican* goes for currant, her brood being stung to death by the brood of the *Serpent*, by distilling her *blood* on her owne brood, they have beene restored to life: So *Christ* our true *Pelican*, when by our serpentine fry-stinging *sinnes*, we were stung to death, by the vertue of his *blood* effused on our *soules* wee are quickned and raised to life, to the praise of his *glory*. But there is one maine and memorable difference betwixt this *Blood* and all others: The *blood* of man or beast may give snow-white a scarlet tincture, but never die scarlet, snow-white: but this and this onely, by mercy and miracle, makes scarlet *Soules* as white as *snow*. In *Salomon* thus that *Elder* moved the *question*, and made the answer to our *Evangelist*, *what are they that are arrayed in long white robes*, and whence came they? *These are they which came out of great tribulation, and have washed their long Robes, and have made their long robes white in the Blood of the Lambe*.

No w

Lib. 4. salubri-  
um.

4.

Apoc. 7. 13, 14.

Now, that *Christ* washed us with his *blood*: Hence, a choake *Peare* to the *Manichees*, who deny the truth of *Christs* humanity; to the *Marcionites*, who averre he had a phantasticall *Body*; to *Apelles*, who conceived hee had a *Sydericall substance*: He that runnes, may read printed in *blood*, the truth of his *Manhood*: For as *Alexander* the great, however the popular sort deified him, yet having got a clap with an *Arrow*, said, ye stile me *Iupiters Sonne*, as if immortall, *Sed hoc vulnus clamat me esse hominem*, this *blood* that issues from the wound, proves me in the issue a man: So may I say of our *Saviour*, though myriads of *Angels* and *Saints* acclaime he is *God*, ergo, immortall, and a crue of *Hereticks*, disclaime him to be a man; yet the streames of blood following the *arrow* of death that stricke him, make good, he was perfect man, of a reasonable soule, and humane flesh subsisting: but this their *heresie* wee passe: for there must bee *heresies*; and in holy admiration, ponder in the chambers of our hearts, the immense love of the *Father*, and of the *Sonne*; of the *Father*, that hee would give his *Sonne* to shed his *blood*, and dye the execrable death of the *Crosse* for the *sonnes* of men, *Ab aeterno genitum*, begotten before all eternitie.

*His Sonne?*

*Omnis creatura primogenitum*, the first begotten of every creature; *Unigenitum* his onely begotten *Sonne*; *Dilectum*, his beloved *Sonne*; and as speakes that Seraphicall *Prophet*, *Electum Anima*

1 Cor. II. 9.

Psal. 2. 7.

Col. I. 16.  
Ioh. I. 18.  
Mat. 3. ult.  
Esa 42. I.

*Anima sua*, such a soune in whom his soule delighted; and for us *Caytiffes* not worthy the least crum of his *mercy*. And no lesse admirable is the love of Gods dearely beloved *Sonne*, to powre out his soule unto death for us and our *salvation*.

It is storied of *Cyrus*, King of *Persia*, having taken *Tygranes*, King of *Armenia*, with his *Queene*, captives; on a time he moved *Tygranes*, what he would give for his *Queenes* ransom; to whom he replyed, That had hee what he once had, *viz.* his *Crowne* and *Kingdome*, hee would freely give it for her freedome; and if that were too little, he would purchase it with the price of his *blood*, which love to his spouse, *Cyrus* observing, presently reinvested them to their pristine liberties and *honours*. Whereupon *Tygranes* spake unto his *Queene*: *Cyrus* is a most noble *Prince*, the *Queene* made answer, My affections were only bent on him that would have spent his dearest *blood* for me: a *fortiori*, should we, espoused unto *Christ*, the *Prince* of the *Kings* of the *Earth*, fixe our hearts on him, that not onely resolved our freedome from *Persia*, but *infernall thraldome*, and purchased it with his precious *Blood*. To winde up in a word, here every eye may see whereon to rest his *Soule*, that it may be saved in that great and notable day; not on his owne *righteousnesse*, that is imperfect; nor *Saints* oyle, that is not sufficient for themselves; nor the *Papish* *invenientall Masse*, a *Masse* of horrible *impieties*; no *Popes* pardon, or, *Aqua*

*Zenop. lib. 3.*

ἡ Ἀρμενία καὶ οὗτοι  
ἐδούλωσαν τὸν Κύριον  
αὐτῶν.

*benedicta* of theirs, to which they ascribe rare, incredible, both *spirituall* and *corporall* effects; whereby they bewitch silly soules, to enrich themselves, and all not worth a bit of bread, but solely in the blessed blood of that *immaculate Lambe, Christ Iesus*.

Herein to our most precious soules is, *salus oblatia*, salvation freely offered; herein, by our most precious faith, is *salus recepta*, salvation embraced; in this faith, by the impresse of the Spirit, is *salus obsignata*, salvation sealed; and hereby is the end of our faith, *salus consummata*; our salvation finished; and while we sojourne in these *terrene Tabernacles*, the foundation of our glory, the rise and perfection is in and from this blood, whereby wee are made *Kings* and *Priests* unto our God. And this is the second branch wherein *Christs love* is manifested.

Hee hath crowned us *Kings*, and consecrated us *Priests* to God and his Father.

*Kings.*

*Rex solo deo mi.  
nor.*

*Matth. 26. 6. 11.*

*Artaxerxes* honoured *Nehemiah* much, to advance him to bee his *Cup-bearer*; and *Saul David*, to make him his *Some* in law; but to make us *Kings*, lesse than none save God alone, what could be more; but what manner of *Kings*? not *politically*, but *spiritually*; *Et bene* (saith *S. Gregory*) *quia prelati cunctis motibus carnis, &c.* as reigning over our corrupt affections, curbing *luxury*, tempering intemperate *avarice*, humbling haughtinesse of spirit, and extinguishing the fire of *fury*: Will you a little more at large behold



behold the majestic of as many as are truly made *Kings*?

Their *unction* is not oyle, but holy *blood*.

Their *Diademe* is not 12. *stones*, but 12. *stars*.

Apoc. 12. 1.

The *Sword* is the word of God.

The *Scepter* is the power of his Spirit.

The *Globe*, the world, all things are theirs.

Their Royall Robes, the *syndone* of Christ's Righteousnesse.

1 Cor. 3. 22.

Their Princely Pallaces; *white-Hall*, Gods Sanctuary, and *Non-such* the new *Ierusalem*; the Esquires of their bodies, a heavenly guard, even 10000. of *Angels*; their dyet is of the best, the inconsumptible body and the blood of Christ; and hee that made them *kings*, is the King of *Kings*.

Beloved Brethren, wee see our honourable calling; let *dogges* returne to their vomit; *Hogs* of Epicurus Heards, wallow in their obscene pleasures; *Kites* feed on carrion; *Beasts* live like *Beasts*; yet our calling calls upon us to live like men, the chiefe of men, *Kings*, and Christian *Kings*. What therefore was *Iosuahs* injunction, ought to be ours, in theory & practice, viz. the exercise of pure Religion, to meditate in the Booke of the Law day and night, to observe, and doe according to all the Law, not to turne from it to the right hand, nor to the left, that wee may prosper wheresoever we goe. It is recorded in Ecclesiasticall History of *Philadelphus*, King of *Aegypt*, however hee had two hundred thousand volumes in his Library, yet hee sent

*Aliud Sceptrum,*  
*aliud pletrum.*

Iosa. 1. 8.

Deut. 17. 19.

the keeper of his Library, Demetrius, to the Jewes, to have the Booke of the Law, and the Translators, which we call the *Septuagint*. Such was his love to the Law: We need not send farre, or spend much to have the Booke of the Law and the Gospel in our owne houses, in Gods houses they are read and orthodoxally expounded every day, and if the best of desires be not there-to, to know and to doe, we are not worthy the name of *Christians*; much lesse the honour of *Kings*: but if wee shall make the profession and the practice of sincere Religion, our joy, our glory, and our crowne, and be found so doing, *Kings* we are here by grace, and shall reigne with the King of *Kings* hereafter in eternall glory: And thus I leave this, and take hold on the last branch of our honour, *He hath consecrated us Priests to God and the Father*.

*Ving.*

1 Pet. 2. 9.  
In Luc. 6. 22.

Amongst the Heathen, one man sometime was both King and Priest; *Rex idem hominum Phœbique sacerdos*. St. Peter combines both together, *Ye are a royall Priesthood*. St. Ambrose is plaine, *Omnes filii Ecclesiæ sacerdotes sunt*, all the true children of the Church are Priests, spiritually Priests; whereof Clement Alexandrinus renders this reason, *Quia eorum caput Christus est Rex & Sacerdos*, because Christ their head is both King and Priest. Then Priests wee are: therefore it behoves us to adorne our holy Profession, as Priests, to be filled with knowledge, not of the most so much, as of the best; to send up the Heralds of our soules to the Mercy-seat,

for



for our selves and others, that we may be healed, to purifie our selves when we approach the Temple; and to be holy in all manner of conversation: what other thing in *Moses Law*, did that his *Aet* typifie, to put blood on the *Priests* eare, the thumbe of the right hand, and the great toe of the right foot, than that to spirituall *Priests*, the doore of knowledge, and the instruments of action, should be sanctified, and being sanctified, forget not to sacrifice, *Cum sale, cum igne, cum thure*, with discretion, fervor of love, prayer: subdue *Arrogance*; then we offer to the Lord a *Calfe*; overcome wee anger, then wee offer a *Ramme*; quell we *concupiscence*, that is to offer a *Goat*; reſtaine we wandring imagination, then wee offer *Pigeons*. In three words to conclude all, let us all offer, the *Philosophers* three kindes of goods, 1. *in bonis*, our externall goods, doling almes to the needy; for with such sacrifices God is well pleased. I, but thou hast it not to offer; yes sure, not so poore, but thou hast a sacrifice, *Si Zachei divitias non habes, si desint tibi duo minuta, &c.* if thou hast not *Zache* his store, not so much as the widomes mites, no not a cup of cold water, offer to thy God, thy good will, and God takes it well, according to that, *Coronat Deus intus Voluntatem, ubi non invenit facultatem.* 2. *in malis*, the goods of our bodies; so the *Apostle* supplicates the *Romanes*: how this may be, golden mouthed *Chrysostome* instructs elegantly, Let thy eye behold no evil, or no evil hold thy eye: *ut sitis bonus*, so thy eye is a sacrifice: thy tongue speak

Levit. 8. 24.

Orig. 9. Ep. ad Rom

Ethic. 1. c. 8.

Remig.

August.

Rom. 12. 1.

Hom 20. in Ep. ad Rom.

no evill, *καὶ ἡμεῖς ἀποστήναι*, and it is an oblation, thy hand aſt no evill, *καὶ ἡμεῖς ἀποστήναι* and it is become a *burnt Offering*; ſo order all other parts in *Gods ſervice*, and ſo they are made *Gods ſacrifices*: Laſtly, *καὶ τὰ εἰς τὸν Θεόν*, the goods of our minde, *Prayers* perfumed with *faith*, incenſed with *zeale* to make them as *incenſe*, daily and duly preſented by the hands of *Chriſt Jeſus*, to that *God* which heareth *prayers*, and to cloſe with our *God* in *praiſes*, and praife him for all his *mercies*, from the *morning* of our *youth*, to the *mid-day* of our *ſtrength*; even to the *evening* of our *dayes*, till our *Sunne* ſet, that when the *Sonne* of *righteouſneſſe* ſhall appeare, we may beare with *Cherubins* and *Seraphins* a part in their *heavenly Hallelujah*, world without end.

Now to the *God of Love*; the *Spirit of grace*, that moves us to *love*; and the *Son of Gods Love*, who loved us, and waſhed us in his *Blood*, and made us *Kings* and *Prieſts* unto our *God*; a *Trinity* in *Vnity*, and an *Vnity* in *Trinitie*, be aſcribed *Glory* and *Dominion*,  
for evermore,  
*Amen.*

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*FINIS.*

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